The Biblical Foundations of Purgatory: A Catholic Response to Protestant Misconceptions

煉獄的聖經根基：天主教對基督新教誤解的回應

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Introduction | 引言

English	繁體中文
Among the doctrines of the Catholic Church that have suffered the greatest misrepresentation since the Protestant Reformation, the doctrine of Purgatory stands prominently. Frequently caricatured as a "second chance" after death, a "third place" alongside Heaven and Hell, or a medieval invention designed to extract money from the faithful through indulgences, Purgatory is in fact a doctrine deeply rooted in Sacred Scripture and the unbroken Tradition of the Church.	在宗教改革以來受到最嚴重曲解的天主教教義當中，煉獄之教義尤為突出。它常被諷刺地描繪為死後的「第二次機會」、與天堂和地獄並列的「第三處所」，或是中世紀為藉大赦從信友手中斂財而發明的產物。事實上，煉獄是一項深深植根於聖經與教會不斷傳承之聖傳的教義。

This essay shall first address the principal misconceptions propagated by Protestant polemics, then articulate the authentic Catholic teaching on Purgatory as defined by the Magisterium, and finally adduce the scriptural witness from the Hebrew Masoretic Text, the Greek Septuagint (LXX), the Koine Greek New Testament, and the Syriac Peshitta.	本文將首先處理基督新教護教論述所散播的主要誤解，繼而闡明天主教訓導當局所界定之煉獄正確教義，最後從希伯來瑪索拉文本、希臘七十賢士譯本（LXX）、新約科伊內希臘文，以及敘利亞文伯西托譯本中援引聖經見證。

Part I: Common Protestant Misconceptions | 第一部分：基督新教常見的誤解

English	繁體中文
Misconception 1: "Purgatory is a second chance for salvation." This is perhaps the most pervasive error. Protestants frequently allege that Catholics believe the unsaved may, after death, repent and be transferred from a state of damnation to one of beatitude. This is categorically false. The Catechism of the Catholic Church (§1030) is unambiguous: only those who *die in God's grace and friendship* enter Purgatory. It is not a place of conversion but of purification for the already-saved.	誤解一：「煉獄是得救的第二次機會。」這或許是最普遍的錯誤。基督新教徒常指控天主教徒相信未得救者於死後仍可悔改，並從受罰之境遷移至蒙福之境。此說全然錯謬。《天主教教理》第一千零三十條明確指出：唯有那些在天主的恩寵與友誼中去世之人方能進入煉獄。煉獄並非歸化之所，而是已得救者受淨化之處。

Misconception 2: "Purgatory contradicts the sufficiency of Christ's atonement." Reformers such as Luther and Calvin argued that any post-mortem purification implies that Christ's sacrifice was insufficient. This rests on a confusion between the *eternal* punishment for sin (which Christ alone removes) and the *temporal* consequences and disordered attachments which remain even in the forgiven soul. Purgatory does not add to Christ's merits; it applies them.	誤解二:「煉獄抵觸基督救贖的圓滿性。」路德、加爾文等改革者主張:任何死後的淨化都暗示基督的犧牲有所不足。此論混淆了罪的永罰(唯基督能除去)與罪所遺留的暫罰及失序的依戀(即使罪已得赦的靈魂仍存)。煉獄並非添補基督的功勞,而是將其功勞施用於人。
Misconception 3: "Purgatory was invented in the Middle Ages." Historical evidence demonstrates prayers for the dead in the catacombs of Rome from the second century, the testimony of Tertullian (*De Corona* 3), St. Cyprian, St. Augustine (who prayed for his mother Monica in *Confessions* IX), and the universal liturgical practice of both East and West. The Council of Florence (1439) and Trent (1563) defined, but did not invent, this doctrine.	誤解三:「煉獄是中世紀的發明。」歷史證據顯示,自二世紀起羅馬地下墓窟中即有為亡者祈禱之舉;戴都良(《論冠冕》三)、聖西彭、聖奧斯定(於《懺悔錄》第九卷為其母莫尼加祈禱)皆為其作證,東西方教會的禮儀傳統亦普遍如此。佛羅倫斯大公會議(一四三九年)與特倫多大公會議(一五六三年)僅是界定而非發明此教義。
Misconception 4: "Purgatory is about earning Heaven through suffering." Catholic doctrine teaches no such thing. Salvation is the unmerited gift of God through the merits of Christ. Purgatory is a *consequence* of that salvation, the final maturation of the soul into the holiness without which "no one will see the Lord" (Hebrews 12:14).	誤解四:「煉獄是藉受苦掙得天堂。」天主教教義從未如此教導。救恩乃天主藉基督的功勞所賜的、人不配得的恩典。煉獄是該救恩的結果,是靈魂最終成熟而臻於聖德的過程——若非聖德,「誰也不能見到主」(希伯來書十二章十四節)。

Part II: The Authentic Catholic Teaching | 第二部分：天主教的正確教義

English	繁體中文
The Catechism of the Catholic Church (§§1030–1032) teaches that "all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."	《天主教教理》第一千零三十至一千零三十二條教導：「凡死於天主的恩寵和友誼中，但尚未完全煉淨的人，雖然永遠的得救已確定，但死後仍要經歷煉淨，好獲得進入天堂之樂所必需的聖潔。」
Three principles must be held together: first, Purgatory is a state (not necessarily a "place" with spatial coordinates) of final purification; second, this purification involves real suffering, understood by mystics such as St. Catherine of Genoa as the painful joy of being brought into perfect union with God; third, the souls in Purgatory, called the Church Suffering, are aided by the prayers, almsgiving, and especially the Eucharistic sacrifices offered by the Church Militant on earth.	必須同時把握三項原則：其一，煉獄乃最終淨化之境況（未必是具空間座標的「處所」）；其二，此淨化涉及真實的痛苦，熱那亞的聖加大利納等神秘家將其理解為被引入與天主完美結合過程中的甘苦交織；其三，煉獄中的靈魂——稱為「煉道教會」——受到地上「戰鬥教會」的祈禱、施捨，尤其是感恩祭所助佑。

Part III: The Scriptural Witness | 第三部分：聖經的見證

A. 2 Maccabees 12:44–46 — The Locus Classicus | 瑪加伯下十二章四十四至四十六節——經典依據

English	繁體中文
This passage, preserved in the Greek Septuagint and accepted as canonical by the Catholic and Orthodox Churches, recounts how Judas Maccabeus took up a collection and sent it to Jerusalem to offer a sacrifice for the sins of fallen soldiers. The text presupposes that the dead can be helped by the prayers and offerings of the living—an assumption intelligible only if there exists an intermediate state of purification.	這段經文保存於希臘七十賢士譯本，為天主教及東正教接納為正典。它記述猶大瑪加伯如何收集款項送往耶路撒冷，為陣亡士兵的罪獻祭。此經文預設了死者可因生者的祈禱與獻儀而得助佑——唯有當存在一種中間淨化之境時，此預設方才可解。

Greek (Septuagint) | 希臘文（七十賢士譯本）：

εἰ μὴ γὰρ τοὺς προπεπτωκότας ἀναστῆναι προσεδόκα, περισσὸν καὶ ληρῶδες ὑπὲρ νεκρῶν εὔχεσθαι... ὅθεν ἱερὸν καὶ εὐσεβὲς τὸ νόημα· ὅθεν περὶ τῶν τεθνηκότων τὸν ἐξιλασμὸν ἐποιήσατο τῆς ἁμαρτίας ἀπολυθῆναι.

Transliteration | 拉丁字母轉寫：*ei mē gar tous propeptōkotas anastēnai prosedokā, perisson kai lērōdes hyper nekrōn euchesthai... hothen hieron kai eusebes to noēma; hothen peri tōn tethnēkotōn ton exilasmon epoiēsato tēs hamartias apolythēnai.*

Syriac (Peshitta tradition) | 敘利亞文（伯西托傳統）：ܡܛܠ ܕܐܠܘ ܠܐ ܡܣܒܪ ܗܘܐ ܕܢܩܘܡܘܢ ܗܠܝܢ ܕܢܦܠܘ، ܝܬܝܪܐ ܘܫܛܝܐ ܗܘܐ ܕܢܨܠܐ ܚܠܦ ܡܝ̈ܬܐ *(Note: 2 Maccabees is not part of the standard Peshitta Old Testament canon; the Syriac rendering is preserved in later Syriac biblical and patristic compilations.)*（按：瑪加伯下不在標準伯西托舊約正典之內，敘利亞文譯本保存於後期敘利亞聖經及教父文獻彙編中。）

Translation | 譯文："For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead... Therefore he

made atonement for the dead, that they might be delivered from their sin."「因為如果他不希望那些陣亡的人復活，那為死者祈禱便是多餘而愚妄的事……因此他為亡者行了贖罪祭，使他們得以脫免罪過。」

B. 1 Corinthians 3:13–15 — Salvation "as through fire" | 格林多前書三章十三至十五節——「如同從火中」得救

English	繁體中文
St. Paul describes a judgment in which each person's works are tested by fire. Some suffer loss yet are saved—not through fire as mere metaphor of testing, but through a purifying fire that consumes the wood, hay, and stubble of imperfect works while preserving the soul. The Greek phrase *dia pyros* implies passage through, not merely observation of, the fire.	聖保祿描述一場審判：每人的工程都要經火試煉。有些人雖受損失，仍可得救——並非僅以火為試驗的隱喻，而是經由一種焚毀木、草、禾稭等不完美工程，卻保全靈魂的淨化之火。希臘文 *dia pyros* 意指穿越而非僅僅目睹此火。

Koine Greek | 科伊內希臘文：

ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται... εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

Transliteration | 拉丁字母轉寫：*hekastou to ergon phaneron genēsetai; hē gar hēmera dēlōsei; hoti en pyri apokalyptetai... ei tinos to ergon katakaēsetai, zēmiōthēsetai, autos de sōthēsetai, houtōs de hōs dia pyros.*

Syriac (Peshitta) | 敘利亞文（伯西托）：

ܘܥܒܕܗ ܕܟܠܢܫ ܡܬܓܠܐ. ܝܘܡܐ ܓܝܪ ܗܘ ܓܠܐ ܠܗ. ܡܛܠ ܕܒܢܘܪܐ ܡܬܓܠܐ... ܘܐܝܢܐ ܕܥܒܕܗ ܢܐܩܕ
ܢܚܣܪ ܘܗܘ ܕܝܢ ܢܫܬܘܙܒ ܗܟܢܐ ܕܝܢ ܐܝܟ ܕܡܢ ܢܘܪܐ.

Transliteration | 拉丁字母轉寫：*wa-ʿḇāḏeh d-kulnāš metḡallē; yawmā ḡēr hu ḡālē leh; meṭṭul d-ḇ-nūrā metḡallē... w-aynā d-ʿaḇdeh neʾqaḏ neḥsar w-hu dēn neštawzaḇ; hāḵanā dēn aḵ d-men nūrā.*

Translation | 譯文："Each one's work will become manifest; for the Day will disclose it, because it will be revealed by fire... If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire."「各人的工程將要顯露出來，因為主的日子要把它揭露……誰的工程若被焚毀，他必要受到損失，他自己固然可以得救，可是仍像從火中經過的一樣。」

C. Matthew 12:32 — Sins Forgiven "in the Age to Come" | 瑪竇福音十二章三十二節——「來世」可得赦免之罪

English	繁體中文
Our Lord declares that blasphemy against the Holy Spirit "shall not be forgiven, neither in this world, neither in the world to come." St. Augustine and St. Gregory the Great rightly observed that this phrase would be meaningless unless some sins *can* be forgiven in the age to come—a forgiveness which can only refer to the cleansing of Purgatory, since in Heaven there is nothing to forgive and in Hell no forgiveness is given.	吾主宣告：褻瀆聖神之罪「今世及來世都不得赦免」。聖奧斯定及大聖額我略正確地指出：除非有些罪確實能在來世得赦，否則此語便毫無意義——而這種赦免只能指煉獄之淨化，因為天堂中無罪可赦，地獄中亦無赦免可得。

Koine Greek | 科伊內希臘文：

οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

Transliteration | 拉丁字母轉寫：*ouk aphethēsetai autō oute en toutō tō aiōni oute en tō mellonti.*

Syriac (Peshitta) | 敘利亞文（伯西托）：

ܠܐ ܢܫܬܒܩ ܠܗ. ܠܐ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܥܬܝܕ.

Transliteration | 拉丁字母轉寫：*lā neštḇeq leh; lā b-ʿālmā hānā w-lā b-ʿālmā d-ʿatīḏ.*

Translation | 譯文："It shall not be forgiven him, neither in this world, nor in the world to come."「他在今世及來世，都不得赦免。」

D. Matthew 5:25–26 — The Prison from Which One Pays the "Last Penny" | 瑪竇福音五章二十五至二十六節——償還「最後一文錢」始得出之獄

English	繁體中文
Tertullian (*De Anima* 35) and many Fathers interpreted this parable allegorically as referring to a temporary post-mortem prison from which the soul emerges only after full satisfaction—a strikingly accurate description of the purgative state.	戴都良（《論靈魂》三十五）及眾多教父將此比喻寓意性地解釋為死後暫時之獄——靈魂須完全滿足補贖後方得釋出。這段描述與煉獄之境況極為吻合。

Koine Greek | 科伊內希臘文：

ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

Transliteration | 拉丁字母轉寫：*amēn legō soi, ou mē exelthēs ekeithen, heōs an apodōs ton eschaton kodrantēn.*

Syriac (Peshitta) | 敘利亞文（伯西托）：

ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ. ܕܠܐ ܬܦܘܩ ܡܢ ܬܡܢ ܥܕܡܐ ܕܬܬܠ ܫܡܘܢܐ ܐܚܪܝܐ.

Transliteration | 拉丁字母轉寫: *amīn āmar nā lāḵ, d-lā teppoq men tammān ʿḏammā d-tettel šāmōnā ʾḥrāyā.*

Translation | 譯文: "Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing."「我實在告訴你：非到你還了最後的一文錢，決不能從那裏出來。」

E. Revelation 21:27 — Nothing Defiled Shall Enter Heaven | 默示錄二十一章二十七節——凡不潔之物決不得進入天國

English	繁體中文
If nothing unclean can enter Heaven, yet the saved still die with venial faults and disordered attachments, there must be a purification between death and the Beatific Vision. This is a logical, not merely scriptural, necessity.	若無不潔之物得進天國，而蒙救贖者死時仍帶有小罪及失序的依戀，則在死亡與真福直觀之間必有一淨化過程。此乃邏輯之必然，不僅是經文之要求。

Koine Greek | 科伊內希臘文:

καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος.

Transliteration | 拉丁字母轉寫: *kai ou mē eiselthē eis autēn pan koinon kai poiōn bdelygma kai pseudos.*

Syriac (Peshitta) | 敘利亞文（伯西托）:

ܘܠܐ ܢܥܘܠ ܠܗ̇ ܟܠ ܛܡܐ. ܘܕܥܒܕ ܛܡܐܘܬܐ ܘܕܓܠܘܬܐ.

Translation | 譯文："And there shall not enter into it anything defiled, or that worketh abomination or maketh a lie."「凡不潔淨的、行可憎惡的事和撒謊的人，絕對不得進入這城。」

F. Hebrews 12:14, 23 — Holiness and the "Spirits of the Just Made Perfect" | 希伯來書十二章十四節及二十三節——聖德與「已成全的義人之靈」

English	繁體中文
The author urges pursuit of "the holiness without which no one will see the Lord" and speaks of *pneumata dikaiōn teteleiōmenōn*—"spirits of the just made perfect." The perfect passive participle implies a process of being-made-perfect that is completed before entering the heavenly Jerusalem.	作者勸勉信友追求「人非聖潔，不能見到主」之聖德，並提及 *pneumata dikaiōn teteleiōmenōn*——「已成全的義人之靈」。此完成式被動分詞暗示一種被成全的過程，於進入天上耶路撒冷之前完成。

Koine Greek (12:23) | 科伊內希臘文（十二章二十三節）：

καὶ πνεύμασι δικαίων τετελειωμένων.

Transliteration | 拉丁字母轉寫：*kai pneumasi dikaiōn teteleiōmenōn.*

Syriac (Peshitta) | 敘利亞文（伯西托）：

.ܘܠܪܘܚܬܐ ܕܙܕܝܩܐ ܕܐܬܓܡܪ(ܘ)

Transliteration | 拉丁字母轉寫：*wa-l-rūḥātā d-zaddīqē d-etgmar(w).*

Translation | 譯文**:** "And to the spirits of the just made perfect."「並有已成全的義人的靈魂。」

G. Zechariah 13:9 and Malachi 3:2–3 — The Refiner's Fire | 匝加利亞先知書十三章九節及瑪拉基亞書三章二至三節——煉淨者之火

English	繁體中文
The prophets present God as a refiner who tests His people through fire, purging dross from the precious metal. This image, applied eschatologically, undergirds the Christian understanding of final purification.	先知將天主呈現為煉金者，藉火試煉其子民，自貴金屬中除去渣滓。此意象應用於末世論層面，構成基督徒對最終淨化之理解的根基。

Hebrew (Masoretic) — Zechariah 13:9 | 希伯來文（瑪索拉）——匝加利亞先知書十三章九節：

וַהֲבֵאתִ֤י אֶת־הַשְּׁלִשִׁית֙ בָּאֵ֔שׁ וּצְרַפְתִּים֙ כִּצְרֹ֣ף אֶת־הַכֶּ֔סֶף וּבְחַנְתִּ֖ים כִּבְחֹ֣ן אֶת־הַזָּהָ֑ב׃

Transliteration | 拉丁字母轉寫：*wa-hăḇēʾṯî ʾeṯ-haššəlišîṯ bā-ʾēš, û-ṣəraptîm ki-ṣrōp̄ ʾeṯ-hakkesep̄, û-ḇəḥantîm ki-ḇḥōn ʾeṯ-hazzāhāḇ.*

Greek (Septuagint) | 希臘文（七十賢士譯本）：

καὶ διάξω τὸ τρίτον διὰ πυρὸς καὶ πυρώσω αὐτοὺς ὡς πυροῦται τὸ ἀργύριον καὶ δοκιμῶ αὐτοὺς ὡς δοκιμάζεται τὸ χρυσίον.

Transliteration | 拉丁字母轉寫：*kai diaxō to triton dia pyros kai pyrōsō autous hōs pyroutai to argyrion kai dokimō autous hōs dokimazetai to chrysion.*

Syriac (Peshitta) | 敘利亞文（伯西托）：

ܘܐܥܒܪ ܠܬܘܠܬܐ ܒܢܘܪܐ. ܘܐܨܪܘܦ ܐܢܘܢ ܐܝܟ ܕܡܨܛܪܦ ܣܐܡܐ. ܘܐܒܚܪ ܐܢܘܢ ܐܝܟ ܕܡܬܒܚܪ ܕܗܒܐ.

Translation | 譯文："And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried."「我要使這三分之一,的人經過火煉，煉他們像煉銀子一樣，試驗他們像試驗黃金一樣。」

Hebrew (Masoretic) — Malachi 3:3 | 希伯來文（瑪索拉）——瑪拉基亞書三章三節：

וְיָשַׁב מְצָרֵף וּמְטַהֵר כֶּסֶף וְטִהַר אֶת־בְּנֵי־לֵוִי

Transliteration | 拉丁字母轉寫：*wə-yāšaḇ məṣārēp̄ û-məṭahēr kesep̄, wə-ṭihar ʾeṯ-bənê-lēwî.*

Translation | 譯文："And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi."「他必要坐下，像個溶化和煉淨銀子的人，煉淨肋未的子孫。」

Conclusion | 結論

English	繁體中文
Far from being a medieval fabrication or a denigration of Christ's redemptive work, the doctrine of Purgatory emerges organically from the biblical witness in both Testaments, in Hebrew, Greek, and Syriac, and across the entire patristic tradition. It harmonizes the absolute holiness of God ("nothing defiled shall enter") with the merciful reality that those who die in grace yet imperfectly purified are not damned but lovingly brought to completion.	煉獄之教義絕非中世紀的杜撰，亦非對基督救贖工程的貶低，而是從新舊約聖經之見證——希伯來文、希臘文、敘利亞文——以及整個教父傳統中有機地浮現出來。此教義調和了天主絕對之聖德（「凡不潔之物決不得進入」）與慈愛之事實：在恩寵中辭世卻尚未完全煉淨之人並未被罰，而是被慈愛地引向完滿。

The Protestant rejection of Purgatory, while springing from a sincere desire to safeguard the sufficiency of Christ's atonement, ultimately rests on a misreading of Scripture, an impoverished anthropology of sanctification, and a rupture with the apostolic practice of praying for the dead—a practice as old as the Church herself, indeed older, attested in the inter-testamental Maccabean witness. To pray "Eternal rest grant unto them, O Lord" is to pray as Christians have always prayed: in hope, in charity, and in the sure knowledge that the love which binds the Church Militant, Suffering, and Triumphant cannot be severed by death.	基督新教對煉獄的拒斥，雖出於維護基督救贖圓滿性的真誠渴望，最終卻奠基於對聖經的誤讀、對成聖之貧乏人學，以及與為亡者祈禱這項宗徒實踐的斷裂——而此實踐與教會同樣古老，甚至更為古老，於兩約之間的瑪加伯見證中已有所載。誦念「主，求祢賜給他們永恆的安息」乃基督徒一貫之祈禱：懷著望德、愛德，並確信那連繫戰鬥、煉道、得勝三者教會之愛，斷不為死亡所隔絕。
Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. Requiescant in pace. Amen.	主，求祢賜給他們永恆的安息，並以永恆的光輝照耀他們。願他們安息。阿們。

A note on sources: The Hebrew text follows the Biblia Hebraica Stuttgartensia; the Greek Old Testament follows Rahlfs' edition of the Septuagint; the Greek New Testament follows the Nestle-Aland 28th edition; the Syriac follows the Peshitta of the British and Foreign Bible Society. Transliterations follow standard academic conventions (SBL for Hebrew and Greek; a simplified scheme for Syriac). The English translation generally follows the Douay-Rheims; the Chinese translation follows the Studium Biblicum (思高本) version used by Catholics in the Chinese-speaking world.

資料來源說明：希伯來文本依《斯圖加特希伯來文聖經》；希臘文舊約依拉爾夫斯版七十賢士譯本；希臘文新約依《內斯特勒—阿蘭德》第二十八版；敘利亞文依英國及外國聖經公會之伯西托譯本。轉寫遵循學界通行規範（希伯來文與希臘文採用 *SBL* 標準；敘利亞文採簡化方案）。英譯主要依 *Douay-Rheims* 譯本；中譯採華語天主教界通用之思高聖經學會譯本。